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Let a man first stand fast in the supremacy of the nobler part of his constitution, and the inferior part will not be able to take it from him. It is simply this which makes the great man. —*Mencius.*

THE PATH.

VOL. X. MARCH, 1896. NO. 12

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THE SCREEN OF TIME.

THERE will be a change in the title of this magazine when issued next month. It will appear as THEOSOPHY instead of as THE PATH. This change is thought advisable for many reasons, one of which is the indistinctiveness of the present name. "Theosophy," as a word, has become familiar throughout the civilized world, and a certain definite though not always correct meaning has been attached to it. One of our chief objects will be to spread a proper understanding of its significance, as well as to remove false impressions concerning it. One of the chief results of the change will be an increased familiarity on the part of the public with the word; and it is a word that has a power in it, sufficient in itself to change the tenor of a man's life, as experience has shown in more than one instance.

Among other important results that should follow from the change, one of which I have already touched on, a very considerable increase in the circulation will be effected, it is hoped. Each reader will doubtless help to bring this about by reading THEOSOPHY on the street-cars, in the trains, and in other public places where many eyes will be caught by the well-known name on the

cover of a magazine. Once seen it will not be forgotten. So as this is a Theosophical venture I invite the coöperation of Theosophists the world over in making it a success. Nothing can be accomplished without you; everything with you: and the last and apparently least of you is not always the most helpless.

A contributor sends me the following communication, which I fully adopt:

"In *Lucifer's* 'Watch-Tower' (December, 1895) the editor undertakes to explain finally the question of Mars and the Earth-chain of Globes. Considerable assurance is shown in the expression of the views thus put forward, only surpassed, perhaps, by the assurance shown when the same writer expressed diametrically opposite views about two years ago in an article on 'Mars and the Earth' (THE PATH, vol. viii, p. 270; *Lucifer*, vol. xiii, p. 206). That article was written by its author in New York for publication in both journals.

"The editor of *Lucifer*, now saying, 'The facts [recently revised] are these,' proceeds to state that Mars and Mercury are globes of the Earth-chain. In the article on 'Mars and the Earth,' already referred to, the same writer stated that Mars and Mercury were *not* globes of the Earth-chain, correctly pointing out that to hold that they were would violate the fundamental principles of H.P.B.'s teaching, and concluding with the words, '*And so, once more, we find the Masters' doctrines self-consistent.*'

"It would be useless to revive all the points in a discussion which was amply ventilated nearly two years ago. In an article entitled 'Mars and Mercury,' by William Q. Judge, which appeared in the PATH (vol. viii, pp. 97-100) the matter was well summed up as follows: 'The two Masters who had to do with *Esoteric Buddhism* and the *Secret Doctrine* have distinctly said: *first*, that none of the other globes of the earth-chain are visible from its surface; *second*, that various planets are visible in the sky to us because they are in their own turn fourth-plane planets, representing to our sight their own septenary chains; *third*, that the six companion globes of the earth are united with it in one mass, but differ from it as to class of substance; *fourth*, that Mr. Sinnett misunderstood them when he thought they meant to say that Mars and Mercury were two of the six fellow-globes of the earth, —and this correction they make most positively in the *Secret Doctrine; lastly*, they have said that the entire philosophy is one of correspondences, and must be so viewed in every part. . . . If we admit that Mars and Mercury are two visible planets of the

sevenfold chain belonging to the earth, then the consistency of the philosophy is destroyed, for as it is with planets, so it is with man. Every planet, considered for the moment as an individual, is to be analyzed in the same way as a single human being, subject to the same laws in the same way. Hence, if two of the principles of the earth are visible, that is, Mars and Mercury, then why is it that two of man's seven principles are not visible, in addition to his body? In his sevenfold constitution his body represents the earth in her septenary chain, but he cannot see objectively any other of his principles. The philosophy must be consistent throughout.'

"If the editor of *Lucifer* carries these recently revised 'facts, as given in the last December issue, to their logical conclusion, we may expect in future issues of that magazine a record of some entertaining experiments in clairvoyance with the object of 'finding Smith's physical body,' with the possible result that it will be discovered as Jones, a wanderer on another continent, blissfully ignorant that Smith is his *Kama* or lower mind, as the case may be. . Smith's *Buddhic* or other principle will perhaps be found objectivized as a Hindu *yogi*—but what would happen if the *yogi* were to die before Smith? And how about Smith's four invisible principles (Globes A, B, F, and G), supposed to be careering through space in bewildering independence of law, rhyme, reason or analogy?

"On the whole, the teaching of the *Secret Doctrine* is likely to remain the standard, at least of common-sense, and I for one prefer to think that neither the principles of the Earth-chain nor the principles of man are physically separate from each other in different parts of space, but that all are in 'coädunition,' as the Master wrote."

Students will do well to refer to the former discussion on this subject, sufficiently complete to render further comment needless. The following articles should be read in this connection: PATH, "The Earth-Chain of Globes," vol. vii, pp. 351 and 377, continued in vol. viii, p. 11; "Mars and Mercury," vol. viii, p. 97; "How to Square the Teachings," vol. viii, p. 172 (this follows an article by A. P. Sinnett on "Esoteric Teaching"); "Mars and the Earth," vol. viii, p. 270. *Lucifer:* vol. xiii, pp. 55-58, giving short criticisms by W. Kingsland, "C.J." and "G.R.S.M." of Mr. Sinnett's article; vol. xiii, p. 206, "Mars and the Earth," by Annie Besant. Students should also refer to "A Word on the *Secret Doctrine*," giving quotations from a letter of Master K.H.'s to Col. Olcott,

which appeared in the PATH, vol. viii, p. 202, with a preliminary note signed jointly by Annie Besant and William Q. Judge.

The recent remarkable discovery by Professor W. C. Röntgen of the fact that a photograph can be obtained of an object surrounded by an opaque covering is of immense value to Theosophy and Theosophists. If a living human hand, for instance, be interposed between a Crooke's or Lenard's tube (through which is passed a discharge from a large induction coil) and a photographic plate, a shadow photograph can be obtained which shows all the outlines and joints of the bones most distinctly. It is even stated as a result of later developments of this discovery that a dense body can in the same way be made transparent to the human eye.

These researches show that opaque matter so-called is not impenetrable to light-rays. It is an old Theosophical statement that matter is permeable, and to human sight, and is no obstacle to the astral senses. In these discoveries by Prof. Röntgen and others it is even shown as permeable to gross physical light. H. P. B.'s statement should not be forgotten that before many years important discoveries would be made by science tending to vindicate the teachings of occultism.

And once more science has the "spiritualist" on the hip; for the latter never heard from his spooks about these "cathode rays" that make a hard iron box transparent. Why is it that the spirits in Summerland never give out these things, but prophesy all sorts of matters and events that don't fall true?

Mr. Edward Maitland has recently issued a memoir of Dr. Anna Kingsford, in which there is an interesting account of her continuous attack on vivisection and vivisectionists. So bitter was her feeling against all those who practised this form of "scientific research," as it is called, that she claimed to have turned the force of her will against two of them with a view to their destruction—with success, she afterwards said. Certain it is that the two vivisectionists died. Elated by her achievement, she wrote to Mme. Blavatsky proposing a joint psychic onslaught on these miserable sinners wherever they could be found, in the hope of killing them off *en masse*. To this proposal H. P. P. is recorded as having replied in the following clear and noteworthy words:

"I feel sure and know that Master approves your opposing the principle of vivisection, but not the practical way you do it, injuring yourself and doing injury to others, without much benefiting the poor animals. Of course it is Karma in the case of

Paul Bert. But so it is in the case of *every murdered man*. Nevertheless the weapon of Karma, unless he acts unconsciously, is a murderer in the sight of that same Karma that used him. Let us work against the *principle*, then; not against personalities. For it is a weed that requires more than seven, or seven times seven, of us to extirpate it."

H. P. B.'s words are of great importance. Mania to act as Chief Executioner of all disapproved and disapprovable things was not confined to Anna Kingsford. Members of the Theosophical Society have been known to burn with a passionate longing to act as agents for Karma, forgetting that the sword of the Executioner is a two-edged sword; forgetting also that they do not know Karma, and are held responsible by Karma for the mischief they will inevitably work. The absurdity of such an attitude of mind does not deprive it of a certain pathetic aspect. See these people, impure themselves, thinking they can either forcibly purify the world or can legitimately punish others for their impurity! The pathetic aspect comes in when they are so deluded as to call the proceeding "self-sacrifice." It would be real self-sacrifice for such people to sit still and attend to their immediate duty.

The Indian Section of the Theosophical Society proposes to take away the first object of the Theosophical Society, to-wit, the attempt to form a nucleus of a Universal Brotherhood, and insert in its place some high-sounding phrases, derived from the Brahmans who now control that Section, about spirituality and identity. These phrases will allow Universal Brotherhood to sink slowly out of sight. A Committee of Revision, appointed by the "European Section T. S." in July, 1895, has reported in favor of these words: "To promote the recognition of the spiritual Brotherhood of Humanity." A majority voted in favor of this alteration, but there are minority reports. But as the reigning magnates and high-cock-a-lorums of 19 Avenue Road favor the change, it will probably be made by the Convention of the "European Section T.S.," to be held next July. The Theosophical Society in America, with the similar Societies in Europe and Australasia, will thus be left as the only part of the movement upholding Universal Brotherhood.

LETTERS OF H.P.B. TO DR. HARTMANN.

1885 TO 1886.

(Concluded.)

V.

[No date.]

My dear Doctor:—Every word of your letter shows to me that you are on the right path, and I am mighty glad of it for you. Still, one may be on the right way, and allow his past-self to bring up too forcibly to him the echoes of the past and a little dying-out prejudice to distort them. When one arrives at knowing himself, he must know others also, which becomes easier. You have made great progress in the former direction; yet, since you cannot help misjudging others a little by the light of old prejudices, I say you have more work to do in this direction. All is not and never was bad in Adyar. The intentions were all good, and that's why, perhaps, they have led Olcott and others direct to fall, as they had no discrimination. The fault is not theirs, but of circumstances and individual karmas.

The first two pages of your letter only repeat that, word for word, which I taught Olcott and Judge and others in America. This is the right occultism. Arrived at Bombay, we had to drop Western and take to Eastern Rosicrucianism. It turned [out] a failure for the Europeans, as the Western turned [out] a failure for the Hindus. This is the secret, and the very root of the failure. But, having mixed up the elements in the so-desired Brotherhood—that could not be helped. Please do not misunderstand me. Occultism is one and universal at its root. Its external modes differ only. I certainly did not want to disturb you to come here only to hear disagreeable things, but [I] do try: *(a)* to make you see things in their true light, which would only benefit you; and *(b)* to show you things written in the *Secret Doctrine* which would prove to you that that which you have lately learned in old Rosicrucian works, I knew years ago, and now have embodied them. Cross and such symbols are world-old. Every symbol must yield three fundamental truths and four implied ones, otherwise the symbol is false. You gave me only one, but so far it is a very correct one. In Adyar you have learned many of such implied truths, because you were not ready; now you may have the rest through self-effort. But don't be ungrateful, whatever you do. Do not feel squeamish and spit on the

path—however unclean in some of its corners—that led you to the Adytum at the threshold of which you now stand. Had it not been for Adyar and its trials you never would have been where you are now, but in America married to some new wife who would either have knocked the last spark of mysticism out of your head, or confirmed you in your spiritualism, or what is worse, one of you would have murdered the other. When you find another man who, like poor, foolish Olcott, will love and admire you as he did—sincerely and honestly—take him, I say, to your bosom and try to correct his faults by kindness, not by venomous satire and chaff. We have all erred and we have all been punished, and now we have learned better. I never gave myself out for a full-blown occultist, but only for a student of Occultism for the last thirty-five or forty years. Yet I am enough of an occultist to know that before we find the Master within our own hearts and seventh principle—we need an outside Master. As the Chinese Alchemist says, speaking of the necessity of a living teacher: "Every one seeks long life (spiritual), but the secret is not easy to find. If you covet the precious things of Heaven you must reject the treasures of the earth. You must kindle the fire that springs from the water and evolve the Om contained within the Tong: One word from a wise Master and you possess a draught of the golden water."

I got my drop from my Master (the living one); you, because you went to Adyar. He is a Saviour, he who leads you to finding the Master within yourself. It is ten years already that I preach the inner Master and God and never represented our Masters as Saviours in the Christian sense. Nor has Olcott, gushing as he is. I did think for one moment that you had got into the epidemic of a "Heavenly Master and Father God," and glad I am to find my mistake. This was only natural. You are just one of those with whom such surprises may be expected at any moment. Commit one mistake, and turn for one moment out of the right path you are now pursuing, and you will land in the arms of the Pope. Olcott does not teach what you say, Doctor. He teaches the Hindus to rely upon themselves,[1] and that there is no Saviour save their own Karma. I want you to be just and impartial; otherwise you will not progress. Well, if you do not come and have a talk—I will feel sorry, for I will never see you again. If you do, the Countess and I will welcome you.

Yours ever truly, H. P. B.

[1] The reputed "Postscript" in No. 7, vol. xvi, of the *Theosophist*, goes to show that in this case H P.B. was wrong.—H.

VI.

April 3, 1886.

My dear Doctor:—I had given up all hope of ever hearing from you again, and was glad to receive to-day your letter. What you say in it seems to me like an echo of my own thoughts in many a way; only knowing the truth and the real state of things in the "occult world" better than you do, I am perhaps able to see better also where the real mischief was and lies.

Well, I say honestly and impartially now—you are unjust to Olcott more than to anyone else; because you had no means to ascertain hitherto in what direction the evil blew from.

Mind you, Doctor, my dear friend, I do not justify Olcott in what he did and how he acted toward yourself—nor do I justify him in anything else. What I say is: he was led on blindly by people as blind as himself to see you in quite a false light, and there was a time, for a month or two, when I myself—notwithstanding my inner voice, and to the day Master's voice told me I was mistaken in you and had to keep friends—shared his blindness.[1]

This with regard to some people at Adyar; but there is another side to the question, of which you seem quite ignorant; and that I wanted to show to you, by furnishing you with documents, had you only come when I asked you. But you did not—and the result is, this letter of yours, that will also go against you in the eyes of Karma, whether you believe in the Cross empty of any particular entity on it—or in the Kwan-Shi-Yin of the Tibetans.

To dispose of this question for once, I propose to you to come between now and May the 10th, when I leave Würzburg to go elsewhere. So you have plenty of time to think over it, and to come and go as you like. The Countess is with me. You know her; she is no woman of gush or impulse. During the four months we have passed together, and the three months of utter solitude, we have had time to talk things over; and I will ask you to believe her, not me, when and if you come, which I hope you will.[2]

As to the other side of the question, that portion of your letter where you speak of the "army" of the deluded—and the "imaginary" Mahatmas of Olcott—you are absolutely and sadly right. Have I not seen the thing for nearly eight years? Have I not struggled and fought against Olcott's ardent and gushing imagination,

[1] This refers to a certain intrigue, owing to which Col. Olcott was made to believe that I wanted to oust him from the presidential chair.—H.

[2] When I went to Würzburg I found that the whole trouble resulted from foolish gossip, started by Babajee, concerning my relations with a certain lady member of the T. S.—H

and tried to stop him every day of my life? Was he not told by me (from a letter I received through a Yogi just returned from Lake Mansarovara) in 1881 (when he was preparing to go to Ceylon) that if he did not see the Masters in their true light, and did not cease speaking and enflaming people's imaginations, that he would be held responsible for all the evil the Society might come to?[1] Was he not told that there were no such Mahatmas, who Rishi-like could hold the Mount Meru on the tip of their finger and fly to and fro in their bodies (!!) at their will, and who were (or were imagined by fools) more gods on earth than a God in Heaven could be, etc., etc., etc.? All this I saw, foresaw, despaired, fought against; and, finally, gave up the struggle in utter helplessness. If Sinnett has remained true and devoted to them to this day, it is because he never allowed his fancy to run away with his judgment and reason. Because he followed his common-sense and discerned the truth, without sacrificing it to his ardent imagination. I told him the whole truth from the first, as I had told Olcott, and Hume also.

Hume knows that Mahatma K. H. exists, and holds to it to this day. But, angry and vexed with my Master, who spoke to him as though he (Hume) had never been a Secretary for the Indian Government and the great Hume of Simla—he denied him through pure viciousness and revenge.

Ah, if by some psychological process you could be made to see the whole truth! If, in a dream or vision, you could be made to see the panorama of the last ten years, from the first year at New York to the last at Adyar, you would be made happy and strong and just to the end of your life. I was sent to America on purpose and sent to the Eddies. There I found Olcott in love with spirits, as he became in love with the Masters later on. I was ordered to let him know that spiritual phenomena without the philosophy of Occultism were dangerous and misleading. I proved to him that all that mediums could do through spirits others could do at will without any spirits at all; that bells and thought-reading, raps and physical phenomena, could be achieved by anyone who had a faculty of acting in his physical body through the organs of his astral body; and I had that faculty ever since I was four years old, as all my family know. I could make furniture move and objects fly apparently, and my astral arms that supported them remained invisible; all this ever before I knew even of Masters. Well, I told him the whole truth. I said to him that I had known

[1] The great increase in numbers of the members of the T. S. was undoubtedly due to the fact that, attracted by the false glamor of phenomena, fools rushed in "where angels fear to tread." — H.

Adepts, the "Brothers," not only in India and beyond Ladakh, but in Egypt and Syria,—for there are "Brothers" there to this day. The names of the "Mahatmas" were not even known at the time, since they are called so only in India.[1] That, whether they were called Rosicrucians, Kabalists, or Yogis—Adepts were everywhere Adepts—silent, secret, retiring, and who would never divulge themselves entirely to anyone, unless one did as I did—passed seven and ten years probation and given proofs of absolute devotion, and that he, or she, would keep silent even before a prospect and a threat of death. I fulfilled the requirements and am what I am; and this no Hodgson, no Coulombs, no Sellin, can take away from me. All I was allowed to say was—the truth: There is beyond the Himalayas a nucleus of Adepts, of various nationalities; and the Teschu Lama knows them, and they act together, and some of them are with him and yet remain unknown in their true character even to the average lamas—who are ignorant fools mostly. My Master and K. H. and several others I know personally are there, coming and going, and they are all in communication with Adepts in Egypt and Syria, and even Europe. I said and proved that they could perform marvellous phenomena; but I also said that it was rarely they would condescend to do so to satisfy enquirers. You were one of the few who had genuine communications with them; and if you doubt it now, I pity you, my poor friend, for you may repent one day for having lost your chance.[2]

Well, in New York already, Olcott and Judge went mad over the thing; but they kept it secret enough then. When we went to India, their very names were never pronounced in London or on the way (one of the supposed proofs—that I had invented the Mahatmas after I had come to India—of Mr. A. O. Hume!) When we arrived, and Master coming to Bombay bodily, paid a visit to us at Girgaum, and several persons saw him, Wimbridge for one—Olcott became crazy. He was like Balaam's she-ass when she saw the angel! Then came Damodar, Servaï, and several other fanatics, who began calling them "Mahatmas"; and, little by little, the Adepts were transformed into Gods on earth. They began to be appealed to, and made *puja* to, and were becoming with every day more legendary and miraculous. Now, if I tell you the answer I received from Keshow Pillai you will

[1] In Ceylon everybody of high standing is called "Mahatma"; the title seems to correspond to what in England is called "Esquire."—H.

[2] I could not doubt the existence of the Adepts after having been in communication with them; but I denied the existence of such beings as the Mahatmas were misrepresented to be.—H.

laugh, but it characterizes the thing. "But what is your idea of you Hindus about the Masters?"—I asked him one day when he prostrated himself flat before the picture in my golden locket. Then he told me that they (the Mahatmas) were their ancient Rishis, who had never died, and were some 700,000 years old. That they were represented as living invisibly in sacred trees, and when showing themselves were found to have long green hair, and their bodies shining like the moon, etc., etc. Well, between this idea of the Mahatmas and Olcott's rhapsodies, what could I do? I saw with terror and anger the false track they were all pursuing. The "Masters," as all thought, must be omniscient, omnipresent, omnipotent. If a Hindu or Parsi sighed for a son, or a Government office, or was in trouble, and the Mahatmas never gave a sign of life—the good and faithful Parsi, the devoted Hindu, was unjustly treated. The Masters knew all; why did they not help the devotee? If a mistake or a flapdoodle was committed in the Society—"How could the Masters allow you or Olcott to do so?" we were asked in amazement.[1] The idea that the Masters were mortal men, limited even in their great powers, never crossed anyone's mind, though they wrote this themselves repeatedly. It was "modesty and secretiveness"—people thought. "How is it possible," the fools argued, "that the Mahatmas should not know all that was in every Theosophist's mind, and hear every word pronounced by each member?"

That to do so, and find out what the people thought, and hear what they said, the Masters had to use special psychological means, to take great trouble for it at the cost of labor and time—was something out of the range of the perceptions of their devotees. Is it Olcott's fault? Perhaps, to a degree. Is it mine? I absolutely deny it, and protest against the accusation. It is no one's fault. Human nature alone, and the failure of modern society and religions to furnish people with something higher and nobler than craving after money and honors—is at the bottom of it. Place this failure on one side, and the mischief and havoc produced in people's brains by modern spiritualism, and you have the enigma solved. Olcott to this day is sincere, true and devoted to the cause. He does and acts the best he knows how, and the mistakes and absurdities he has committed and commits to this day are due to something he lacks in the psychological portion of his brain, and he is not responsible for it. Loaded

[1] The representative of the Society for Psychic Research was awfully angry because the "Mahatmas" could not see the importance of appearing before him with their certificates and producing a few miracles for his gratification. See *The Talking Image of Urur*.—H.

and heavy is his Karma, poor man, but much must be forgiven to him, for he has always erred through lack of right judgment, not from any vicious propensity. Olcott is thoroughly honest; he is as true as gold to his friends; he is as impersonal for himself as he is selfish and grasping for the Society; and his devotion and love for the Masters is such that he is ready to lay down his life any day for them if he thinks it will be agreeable to them and benefit the Society. Be just, above all, whatever you do or say. If anyone is to be blamed, it is I. I have desecrated the holy Truth by remaining too passive in the face of all this desecration, brought on by too much zeal and false ideas. My only justification is that I had work to do that would have been too much for four men, as you know. I was always occupied with the *Theosophist* and ever in my room, shut up, having hardly time to see even the office Hindus. All was left to Olcott and Damodar, two fanatics. How I protested and tried to swim against the current, only Mr. Sinnett knows, and the Masters. Brown was crazy before he came to us, unasked and unexpected. C. Oakley was an occultist two years before he joined us.

You speak of hundreds that have been made "cowards" by Olcott.[1] I can show you several hundreds who have been saved through Theosophy from drunkenness, dissolute life, etc. Those who believed in a personal God believe in him now as they did before. Those who did not—are all the better in believing in the soul's immortality, if in nothing else. It is Sellin's thought, not yours—"the men and women ruined mentally and physically" by me and Olcott. Hübbe Schleiden is ruined only and solely by Sellin,[2] aided by his own weakness.

No, dear Doctor, you are wrong and unjust; for Olcott never taught anyone "to sit down and expect favors from Mahatmas." On the contrary, he has always taught, verbally and in print, that no one was to expect favors from Mahatmas or God unless his own actions and merit forced Karma to do him justice in the end.

Where has Sellin heard Col. Olcott's Theosophy? Sellin had and has his head full of spiritualism and spiritual phenomena; he believes in spirits and their agency, which is worse even than believing too much in Mahatmas. We all of us have made mistakes, and are all more or less to blame. Why should you be so hard on poor Olcott, except what he has done personally against you, for which I am the first to blame him? But even here, it is

[1] In many minds the misconceptions regarding the "Mahatmas" gave rise to a superstitious fear and a false reliance upon unknown superiors.—H.

[2] A certain German professor and spiritualistic miracle-monger, who never could see a forest on account of the number of trees.—H.

not his fault. I have twenty pages of manuscript giving a detailed daily account of your supposed crimes and falseness, to prove to you that no flesh and blood could resist the proofs and insinuations. I know you now, since Torre del Greco; I feared and dreaded you at Adyar—just because of those proofs. If you come, I will let you read the secret history of your life for two years, and you will recognize the handwriting.[1] And such manuscripts, as I have learned, have been sent all over the branches, and Olcott was the last to learn of it. What I have to tell you will show to you human nature and your own discernment in another light.

There are things it is impossible for me to write; and unless you come here—they will die with me. Olcott has nothing to do with all this. You are ignorant, it seems, of what took place since Christmas. Good-bye, then, and may your intuitions lead you to the Truth.

Yours ever,

H. P. B.

THE ART OF BEING BROTHERLY.

WHAT have we here: The art of being brotherly—as if true brotherhood could coëxist with art. So some may comment, but let us first pause. Could not art be defined as the expression of a mental conception or ideal in concrete form?[2] If that be the case, he who has permitted brotherhood to remain as conception in the world of mind without expressing it concretely would do well to study this greatest of all the arts. It may be said that only an artist should write about art, for as Ruskin wrote, "In art, you must not talk before you do." And few of us indeed can claim to be artists in this respect. But it will be remembered that he added, "In literature, you must not talk before you—think;" so here at least we have an opening, since most of us must have given this great conception of Brotherhood thoughts without number. But *right* thought? That is the question. Have we merely considered how we could most attractively talk about this art, or have we considered how we ourselves may best become artists and practitioners?

The first real step in the study of any art lies in realizing its

[1] These papers, filled with the most absurd denunciations against me, were concocted by Babajee out of jealousy and national hatred.—H.

[2] Compare Emerson's definition in "The Poet": "Art is the path of the creator to his work."

difficulties. A young musician would fain begin with some dashing movement far beyond his power of expression, and only by degrees does he discover that years of labor and of failure, of constant practice both of mind and body, will be required of him before he can become a *Maestro*. To sit down and "feel musical" might soften his brain in time, but would produce no other evident result. Yet there are still some who appear to believe that it is all-sufficient to "feel brotherly," and that this is the doctrine of the heart. Ye Sages and Adepts and Warrior Kings—did you attain to greatness, did ye become Masters in the art of Brotherhood through "creepings up the spine" and sighs and the gush of maudlin emotion? Did you slobber over each other and hug to yourselves the thought that this was brotherhood indeed, so moving, so uplifting, so genuinely heartfelt? Heaven forbid, for then you were but poor slaves of mud and other matter, and history has lied. "To do the deed and abide it," to worship, not Pan with his hoofs in the air, but that red planet:

"The star of the unconquered will,
That rises in thy breast,
Serene, and resolute, and still,
And calm, and self-possessed,"

this surely was nearer thy method of practice than that other!

Of little use is history if it does not teach us as the record of our own experiences in the past. Even aside from the doctrine of rebirth it should be clear that man changes but imperceptibly in the race of centuries and that history repeats itself always; heroism, love and hate, ambition,—none of these died when Rome died. They live in our very midst to-day. See then what history can teach us as to this exciting thrill of brotherly feeling; see if it is sufficient in itself; if it is of any permanent value. Go back to France some hundred years ago and behold men echoing the gospel of friend Rousseau's *Contrat Social* and many other kindred gospels (some of gush), each theorizing as to how each man could mend the whole world's wickedness—his own was another matter; each talking glibly of Theories and Names, especially of this theory and name of Brotherhood. Believe me, lectures were given and many parlor-talks; pamphlets were circulated to such extent that with rich and poor this charming theory bordered on the fashionable. (It is about the time that certain Tea found an unexpected resting place in Boston harbor.) Later on, some people getting hungry, they storm and take the Bastile with much noise and clamour. A mere riot it is thought, though heads are paraded on pikes. This is the July of 1789.

But theories of brotherhood continue to spread, till they force themselves on the King, a good man, though lacking in martial qualities. Despotism must give way to constitution-building; in a new Constitution we may find salvation and a perfect expression of brotherhood. Behold we swear it, the entire nation swears it, the King swears it. Do not mothers swear their children, and cities, from Étoile onwards, their inhabitants? Such a swearing was never seen; an oath of universal Federation with all brothers, irrespective of race or creed, to King (Restorer of French liberty), to Law, to Nation. And did not every man, woman and child in Paris help erect this huge amphitheatre in the *Champ-de-Mars*, where the central swearing of all was consummated in face of many difficulties? Here at last we have the golden age and brotherhood made real! Louis said afterwards that this day was the brightest of his life; did not all men feel to the marrow of their bones the thrill of brotherhood? Giant Mirabeau, with an eye to the future and a knowledge of man, may not have felt so sure, but what of him when all France swears? And Mirabeau is soon to die.

So the first Feast of Pikes becomes history, and July the 14th, 1790, becomes a memory of the past. For the sun will not stand still, nor any part of nature, and man the least of all. There comes inevitable reäction: the inspiring sentiment of brotherhood turns to sentiment of another kind, and a year and three days later we see volley after volley being fired by swearer Mayor Bailly and his swearing troops on thousands of other swearers, gathered together on this same *Champ-de-Mars* to sign a petition for the deposition of Chief-swearer, the Restorer of French liberty, Louis the King. Then in July, 1792, arrive the 600 Marseillese "who know how to die;" in August we witness the sack of the Tuileries; in September the massacre of imprisoned Royalists, and in January, 1793, the guillotining of Louis. Now is Brotherhood bawled through the streets and sisterhood shrieked. Next the protests of a certain Twenty-two and their guillotining in October as too moderate in their brotherhood; then others by hundreds travel the same road, so that in April, 1794, even strong man Danton becomes a danger to brotherhood and must die with the rest, staunch revolutionist that he is—though not "brotherly" enough since the "sea green Incorruptible" and unutterable Robespierre has become the High Priest of Reason.

At last comes further reäction; November brings Robespierre's day of doom, but the whole nation, weltering in blood, racked with hunger, imprisoned by foreign foes, forms itself into

a "Committee of Mercy"—for some days. Revolutionists have yet to be punished; reäctionary "Companies of Jesus" must assassinate these unruly Jacobins (who did the work); Madame Tallien must air herself in transparent drapery as the fair efflorescence of the Revolution: until Napoleon, the man of destiny, appears upon the scene to show what one man can do with millions.

Mirabeau, Louis, Danton, Robespiere, each in turn hailed as the Saviours of France, and within three years each one of them, living or dead, execrated and with one exception guillotined by an infuriated nation—all in the sacred cause of Brotherhood. The history of an emotion, with some consequences and conclusions; an emotion that originated in a drawing-room theory, in parlor-talks, and in the circulation of polite pamphlets. But the art of being brotherly had not been mastered.

And the moral? Have I held my Feast of Pikes; have I taken part in an uprising of September; have I ever rushed from a brotherhood of gush to a brotherhood of fear and hate; have I ever turned on those whom I once clasped to my bosom to feel inexpressible guillotines against them within a year or so?—let each one answer these questions within himself, where no ear may hear, and whatever answer may be given at that judgment bar, let us leave it with the deep conviction that emotion is not sufficient, nor a blind expression of that emotion, but that here we have an art that must be studied with profoundest thought and utmost patient practice if we would avoid the fate of him who so ardently "feels musical" and gets softening of the brain. We have seen men swear a solemn oath of Brotherhood, in all sincerity, but, poor human beings, what right had they to swear when they could not control themselves in the swearing? Yet they too had their ideal; they too strove to make it real—and were themselves sufficient wall of stone against the end they had in view. You write this man as "Beloved Brother," feeling that all you write is a statement of changeless sentiment; you write some other friend as "Beloved Sister" (and by God's light call that spade by its name if thou claimest the title of man and wouldst not stick thy head in a sandy desert of death)—you call her this and that and feel so brotherly that clearly you must be verging on at least the fringe of adeptship in this noble art; but if you should change, or they should slander you or be unfair, or favor some other more, what then? You would probably become the plaything of your own reäction then, for an iron will, a penetrating understanding of the human mind and heart (your own

especially), and a mighty purpose, have all to be obtained before brotherhood can be rightly felt and properly preserved.

Now as to the foundations of the path to be made and traversed. Our philosophy teaches us that unity underlies all things; that mankind is essentially one. There is no separateness anywhere in nature. Studying man on the outer and most differentiated plane of matter, physiology states that we exchange the atoms of our bodies, so that a king may absorb them from a pauper's hunger-worn carcase. Theosophy takes us many steps further, showing that humanity interchanges magnetism and thought. In the rage or rejoicing of a nation, become one for a time in thrill of sentiment, you will learn again that average man is but an echo of his fellows; that there is no separateness anywhere. Then in considering reïncarnation we find that all men journey on the same pilgrimage, through virtue and vice, sorrow and joy, hope and despair. This fact of essential unity has been forgotten, however, for at the beginning of this period of evolution diversity sprang from unity, giving birth to space and time and all other differences as it passed from the simple to the more and more complex. Differentiation was necessary; not for ever, because following that outbreathing of the one into the many there comes a turning-point when reäction sets in and the many slowly journey homewards. Throughout it all that great unity has remained in itself unchanged and unchangeable, except in appearance — an appearance which is real enough to the beholder.

The human race has passed the turning-point in its career and should now be wending towards the place from which it came, towards Unity. This journey, called by some the process of involution, is made by gradual self-realization, or the realization in consciousness (complete and therefore manifest in action) that the self of all is One.

The first and most necessary step in mastering the art of being brotherly consists in an understanding of this philosophy. Only thus can we realize in consciousness and so express in harmony of action the unity of all things. But what is there, it may be asked, to prevent our instant realization of this fact, if it be a fact? It is matter in the widest sense of the term; that matter in and through which consciousness has manifested for æons, by which it is confined when manifesting. And matter exists in countless invisible states as well as in those we call solid, liquid, vaporous, gaseous, and etheric. This matter, especially in its denser states, can now manifest through itself scarce any other

idea but one of separateness, as the result of long processes of differentiation. As all that has been said in regard to mankind as a whole applies equally to the individual, we shall begin to understand why it is that a clear realization of unity, with corresponding recognition in action, is so difficult to achieve. The innermost man knows that the only reality is Unity; the outermost man does not believe it and refuses to recognize it; the midmost man may believe it without knowing it and is ready to feel at one with whatever attracts him, but is equally ready to feel separate from whatever repels. Our midmost man is as material in his way as is the outermost. He indulges freely in maudlin brotherhood, rejoicing to be so wise. But he lives in lower nature where the "pairs of opposites" reign supreme. He moves by attraction and repulsion; he is the creature of extremes. He will perhaps so bubble over with "spirituality" that he must instantly rush out to save this sinful world, though a wife and family be left behind to starve. He was the loudest swearer at our Feast of Pikes. It was he who dropped the less fraternal *vous* for the more familiar *tu*; he it was who forgot the words *Monsieur* and *Madame* and replaced them with *citoyen* and *citoyenne*: particularly anxious was he later on to call Louis XVI "Citoyen Capet." Was it not he who bellowed himself hoarse with delight at the victory gained for brotherhood when Citoyen Capet's head had fallen? Our midmost man is the plaything of reäction.

Newton's third law of motion is that "action and reäction are always equal and contrary;" we know this to be true in all departments of nature, and emotion is no exception to the rule. It is a scientific statement of the doctrine of the pairs of opposites. But must every effort towards brotherhood be followed by reäction? Inevitably, except on one condition; a difficult condition which cannot be fulfilled without long study and practice. This condition is that we cease to identify ourselves with *either the action or reaction*. The innermost man is superior to either mode of force. He is that apex of the triangle of life which is equally removed from either extreme of the base. We *are* that innermost man, who is elsewhere called Wisdom. It is possible for us to become one with him in consciousness, but before that is attained we may realize that both action and reäction are taking place in the lower energies (gunas) of nature, and that in essence we remain unmoved. There are some who seem to imagine they can cut loose from reäction, while still tenaciously identifying themselves with the original movement. They refuse to think

t these fine sentiments do not in some way reflect honor on

themselves; for the midmost man is tenacious of the spoils of war. Are they not sacrificing themselves; do they not deserve some self-congratulation — failing congratulation from others? And these efforts: surely they are making them, surely these whirlpools of brotherly love cannot arise from lower nature! But it is so, and only by recognizing that both the action and reäction take place in material nature, which includes the midmost man, and by removing the sense of identity to the innermost man who is superior to either pole of activity, can we become true artists in true brotherliness. This reversal of ordinary methods of thought cannot be accomplished in a day. Time is needed, and meanwhile there are many aids to practice, certain rules and laws to be observed, which will be considered in the continuation of this study.

E. T. HARGROVE.

(To be continued.)

DEVACHAN.

DEVACHAN means literally the land of the Gods, and is probably so called because it is only the diviner aspect of man that can be in this state. It corresponds in some respects to what is called Heaven, being a state of happiness which is experienced after death. Such being the case, the question will probably at once arise, "How do you know anything about it, or that there is such a state?" Though it is the province of this paper only to tell what is taught in Theosophical literature regarding this state, yet it may be well to give a few of the reasons for believing in its existence and its ascribed character. And first, soul itself, being the highest, worthiest thing we know, would surely not be blotted out of existence, when even matter is known to be blotted out of existence, when even matter is known to be indestructible. In fact, no essence can be destroyed, though it may change its form.

Everywhere in nature we see alternate periods of activity and rest, subjectivity and objectivity. We see it in human as well as in lower forms of life on earth in the alternate periods of sleeping and waking, which are but copies of still greater similar periods. Nature conserves her energy as much in holding to one plan of progress as in any other way, and there is more reason to believe that she does it with the human soul than to believe the contrary,

and that subjective spiritual states of being alternate with objective material ones. Then there is direct testimony regarding subjective states of consciousness of a high order, as people experience them under certain conditions even during earth-life.

An anæsthetic which paralyzes the lower principles leaves the consciousness wide awake on higher planes, and the experience is most blissful, giving a taste of what the happiness of self-conscious being on spiritual planes must be. Sometimes a high type of dream where all the lower principles are inactive does the same thing; and sometimes the lower instrument on coming to activity again is able to receive the record of the higher experience. The same thing also occurs under some trance conditions.

In the Psychical Research Reports (part 25) Prof. Ramsay tells of his subjective condition when *partly* anæsthetized. He says the tendency of his mind when not under this influence is that of scientific scepticism. "But under the influence of an anæsthetic all doubts vanish. . . . It is as if the veil which hides whence we come, what we are, and what will become of us, were suddenly rent, and as if a glimpse of the Absolute burst upon us. An overwhelming impression forced itself upon me that the state in which I then was, was reality; that now I had reached the true solution of the riddle of the Universe; . . that all outside objects were merely passing reflections on the eternal mirror of my mind."

There was with him a "vivid conception of the ideal foundation of the Universe" and "immediate knowledge of his individual eternity;" but upon the cessation of anæsthesia and return to bodily sensation, he was again on his ordinary mental plane. This is the common experience, save that the memory of it is usually less vivid, being "often only an impression of having gone through an immensity of experience." Ordinary people have the experiences already given; but there are people whose evolution has been carried on far beyond the stage of ordinary people, and who can at will raise the centre of conscious activity from the lower to the higher planes and bring back the record of the higher experiences. They thus know what spiritual life untrammelled by the lower principles is, and it is from their teachings, so far as understood, that the present paper is written. If what is said seems reasonable and fits in with the facts we know, it is certainly worthy of respectful consideration.

We find rest in a change of occupation, or change from one form of activity to another. In this sense Devachan is a state of rest. It is not cessation from all activity, but only from the

lower forms which prevail on earth, while the higher forms are here much enhanced. Whatever belongs only to a physical body is of course left behind with that body. Hatred, envy, jealousy and all lower desires, the producers of pain, are left behind dormant and with them the pain they bring; while all pure, unselfish desires and feelings and all the nobler activities of the mind, being spiritual in their nature, continue without let or hindrance in a spiritual state. Whatever forces of this character were set in motion during earth-life will now go on to full and free expansion. Any pursuit of an ideal or abstract nature, such as poetry, music, art, philosophy, may still be carried on and progress made. Pure unselfish love here strengthens by exercise, and its waves reach down to earth in helpfulness. Devachan is not a condition of purely abstract spirituality, but of personal spirituality. It is an idealized continuation of all that was best and of a spiritual character in the last earth-life, and a realization of unfulfilled spiritual aspirations, a subjective state of unalloyed happiness. The spiritual aspect of the desires and lower mind unites with the higher triad, or spiritual principles, and gives color to the Devachanic entity and its experiences. According to its weakness or strength will be the poverty or richness of Devachan for any Ego, but for everyone, it will have all the richness, variety and happiness which that soul is capable of experiencing. There are as many degrees in this state as there are differently developed Egos, and each Ego is exactly suited. In no other sort of heaven than the one which each soul makes for itself could this be the case.

We know that on earth the same scenery and the same surroundings have very different effects upon different people, are interpreted in very different ways. One may be entranced with the beauty of a landscape, while another may see only how many dollars and cents there are in the forests and fields. To one certain vibrations are music, to another, noise; to one, other vibrations are a beautiful harmony of light and shade, color and form, that stirs the depths of his soul, while to another, the same vibrations are mere patches of color that touch no deeper chord than the external sense; but even the sense of color is an interpretation of the mind, for all that comes from without is vibration. Thus the appearances of this earth, which we account so real, are but the interpretations of the mind of the great world of vibrations that pour in upon it; and this mind continues its method upon a higher plane and still interprets the vibrations which reach it, but here only those can reach it which mean to it har-

mony, beauty, friends, friendship, love and other noble ideas and sentiments, for only such belong to this plane, and here only the higher aspect of mind is active.

Devachan is a subjective state compared to life on the physical plane; but there are many degrees of subjectivity, and this is not the highest. Being a subjective state, the ideas of space and time as we know them here are not applicable there; yet everything on that plane has as much reality and objectivity to the consciousness there as have the appearances of earth to the consciousness here. It is a natural state in which the soul finds itself on the removal of the limitations of the lower principles. The psychic and spiritual energies generated during earth-life are only partially carried out on earth, owing to material limitations, and on the removal of the latter these energies come into unhindered operation. They have their rise, expansion, decline and exhaustion in the Devachanic state, and when this is accomplished, then other energies generated in earth-life, whose field is the physical plane, begin to operate, and the Ego is drawn back to rebirth.

Generally speaking, the length of time an Ego remains in Devachan depends upon the amount and strength of these psychic and spiritual energies. An Ego whose previous life had been wrapped almost entirely in material interests would have a short Devachan, while one whose life had been absorbed in spiritual interests would have a long one. The average length is said to be about 1500 years. There are exceptional cases of advanced Egos who are helped out of Devachan by Adepts before the natural expiration of their time, for the purpose of hastening their development and helping humanity.

Only advanced Egos are strong enough to endure this treatment; for not only is Devachan a natural state, but it is essential to the development of the great mass of Egos. The soul needs the rest which this change brings, it needs the opportunity to sift, correctly estimate and assimilate the higher experiences of earth-life, and to make progress in ideal lines already begun. Devachan supplies all this, refreshes and strengthens the soul on the spiritual side so that it is better fitted for its next struggle on earth. It gives a needed rest after the strain of earth-life, and is as necessary in the great life of the soul as sleep is in the short life of the body.

As a matter of justice to the Ego, Devachan is also essential, for it is impossible during earth-life to reap the effects of all the good thoughts and deeds and high aspirations of the soul, and

this second field on the soul plane, which is really the field where the causes are sown, is also needed for the reaping of their effects. Here too are generated forces which have their effects in the period of embodiment, strengthening the spiritual aspect of the next earth-life. The reason this field requires so much more time than the physical is because the more spiritual the more enduring anything is.

Through all we see a purpose in Devachan, and it is to help on the evolution of the soul through furnishing an opportunity for the adjustment of all karmic effects not adjustable in earth-life.

In these intervals between earth-lives we have closer touch with Reality, are nearer the plane where all selves are in unity than on earth; but we have to learn to feel this oneness on the plane of greatest separateness, so we come again and again into earth-life, with its conflictions of personal interests, to accomplish the task.

To the extent that Devachan is removed from the Absolute Reality, to that extent it is an illusion; but it is much less an illusion than the physical plane, which is still farther removed from the eternal and unchangeable Truth. The farther any plane is removed from the One Reality the more illusory it is, and the more transitory all that pertains to it. So the objective life on this physical plane, which we are accustomed to look upon as so real, is but a passing illusion compared to the more spiritual and permanent life of Devachan. The denser the veils of matter, the more is Reality hidden. As there are still veils in Devachan, there is still illusion there, but these veils are thinner than on earth. The use of the word "dream" to describe this subjective state has led many astray, because the wrong meaning has been attached to "dream." Dream has been regarded in the west as something purely fanciful when not the result of a disordered stomach, while the fact is that the dream state when not affected by the body has more of reality in it than the waking. When the body is in a favorable condition these dreams are sometimes remembered. In these the soul is on its own plane, the very plane of Devachan. It sees about it loved ones who have passed from earth, as well as those that are still embodied; and this is no delusion, for the soul-plane is one, and sympathetic souls are in touch whether embodied or disembodied. The delusion comes in waking hours when one thinks there was no reality in the dream experience. The death of the body simply removes one personality from the presence of others; it cannot change the relationship of the individualities, the spiritual selves. If these

were united by strong ties of spiritual love and sympathy, the mere removal of an obstruction, of a few veils of matter, does not make them any further apart. To them there is no space, and the spiritual, magnetic currents between them still hold. Hence it is that the unselfish love of a mother in Devachan is a protecting influence to her child on earth. The higher Ego of that child is on her own plane, and it is no illusion that she should sense its presence, and as that presence to her on earth wore a certain garb, she clothes it again in the same, the body of her child. Though this higher connection and inter-relation remains, yet being as it is on the plane of the higher Ego, there can come into it nothing pertaining to the sins and sorrows of earth, and so the happiness of the Devachani is secured.

The laws that operate below are but reflections of those on higher planes. Here we are susceptible to currents of thought, are more or less open to receive whatever is in harmony with our own trend. Why should not two souls of like aspiration and pursuit, dwelling each in its own Devachanic world, mutually influence each other by the sympathetic currents between them? It must be so, as that plane is still nearer the Reality where all is One than is this plane of separateness, the earth. There is a real and continuous interchange of thought and feeling of the purest kind on the inner planes between the dweller in Devachan and his real friends whether there or on earth, and this is not merely memory, though it "goes on under conditions made up of the memories of earth." Every transmitted wave of thought or feeling from a friend is clothed by the mind with the form of that friend. This little dress may be called illusion, but the continuous intercourse of soul to soul is a transcendent reality. Our illusion even here on earth is the "taking of the outer form for the thing itself."

This unbroken connection of souls remaining, we see the possibility of souls in bliss giving help to those still struggling on the earth. For strong loving thoughts and desires for their highest good are in a measure felt by embodied souls who are thus stimulated to higher endeavor and protected from their own worse selves. Those who on earth worked for some cause for the good of men still carry it on in thought, the radiating energy of which may inspire others still on earth and take expression in their words and deeds. Here for us is a great hope in beginning any true work for humanity. We do not lay it down, but help to carry it on in another way, till we are ready again to take it up once more on earth.

And death too is stripped of its terrors, for there is no cessation of the higher activities, no stop to true progress, no severance of real friends. Death is truly a "benediction of nature upon all that is good in us."

"Never the spirit was born; the spirit shall cease to be never;
Never was time it was not; End and Beginning are dreams!
Birthless and deathless and changeless remaineth the spirit forever;
Death hath not touched it all, dead though the house of it seems!"

"Nay, but as when one layeth
His worn-out robes away,
And, taking new ones, sayeth,
'These will I wear to-day!'
So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh."

BANDUSIA WAKEFIELD.

QUESTIONS AND ANSWERS.

M.G.T.S.—Will you kindly advise me in question department, how to strike the happy medium between Egoism or Egotism and the development of inner selfhood?

ANS.—This question cannot be properly answered, because you have put an indefinite question. It is not clear what you mean by a happy medium between development and the Self or Ego. The happy medium is generally between two courses. If by Egotism you mean the personal lower self, then it is said by all sages that there is continual war between it and the Higher Self until one or the other is the victor. As also what you mean by "Inner Selfhood" is indefinite, no reply based on that term, that would be useful, could be made. But if you want to know how to make a compromise, so to say, between the lower self—for that is what I assume your terms Egoism and Egotism to mean—it can only be pointed out that there can be no such truce: if attempted it would merely mean that the lower self would remain master, and the Higher Self wait for a new and better resolution. This is the state of most people, ever compromising, always allowing the lower self to have the upper hand, forever waiting for some later day when they intend to give the Higher the reins of government,—but that day will never come under such a course.

D.—The recent death of Henry J. Newton following close on letters he sent the newspapers about the T.S. arouses the question, Was he ever president of it, and what is there in the assertion he made that the Society was founded at his house?

Ans.—He was its early treasurer, but never president. Like the many other spiritualists who joined and resigned quite soon, he departed also. The Society was not founded at his house. He published lately a facsimile of a pledge of secrecy in the Society signed by Mme. Blavatsky, Olcott and others, asserting this to be the beginning. This is a mistake of an old man with a bad memory. The pledge was a special one prepared in anticipation of promised wonderful revelations by a false pretender, and as the whole thing fell through, those papers were left with Newton because nobody cared for them. At the time, H.P.B. said to me that no revelations of any consequence would be made by the person, who was imposing on our spiritualistic members. Among other papers Mr. Newton had the roll, of course, because he was treasurer and used it for sending bills for dues. These documents he kept and refused to give them up to the Society. But the original minutes of organization, and other meetings, are in possession of loyal members in New York, and contradict Mr. Newton's assertion.

J.H.M.—On page 234 of the November issue it is stated that parentage is not merely for bringing an Ego into this life, but for wider and greater reasons. Please say what some of these reasons are.

Ans.—If it is held that parentage is only and solely for the purpose of furnishing a body for an Ego, then responsibility of parent to child is at an end, and the child also is relieved of all obligations and responsibilities to the parents. This view is held by some, and, sad to say, by some of those F.T.S. who follow mechanical Theosophy. To my mind it is a monstrous proposition. It would also negative the doctrine of Karma and destroy the vast and wonderful continuity of things and forces relating to the human being. The child has far-reaching karmic relations with the parents, as they also with the child. The discipline and joys that come through children are karmic on both sides. If the child is a wicked one, it is the Karma of the parents also. Again, the incoming Ego requires a certain line of family so as to get the needed sort of body. In many and various ways, then, parentage can be seen to be more than a mere door to this plane.

B.R.C.—I am unable to lecture; I cannot write good papers, and I do not seem to learn much at branch meetings. Is it any use for me to attend them?

Ans.—It must largely depend on your motive for attendance

and on your actual interest. Do you go to learn or to help? If you go to learn, it is written by H. P. B. that half a dozen people meeting regularly and working harmoniously can learn more in six months than a solitary student can in two years. If you go there to help, the answer is different. If you believe in the power of thought, any experienced lecturer will tell you what an immense help it is to have even one intelligent and sympathetic listener; you not only give him ideas but you help also the enquirers present, by your sympathetic thought, to understand what is said. Wherever you are, you are a centre of force, and it is your own fault if you are useless anywhere.

E. E. KNIGHT.—Please inform me where I can find out about the meaning of the Society's emblem, and also about the many other signs and hieroglyphs found in our books.

ANS.—In the first volume of the PATH (May, 1886, p. 51) you will find an article on the subject of Theosophical symbolism. But in order to find out all you want it will be necessary to wade through many books, because the subject is so large and difficult. In H. P. B.'s *Secret Doctrine* there is a great deal about symbols, and that is one of the best places to look. Your questions cover so many departments of symbolism that they could not be answered here, as proper treatment would mean the writing of a book. W. Q. J.

R. A. FRENCH.—I have heard Theosophists condemn healing, and speak as though it were a crime. If it is true that disease is not to be healed, that physicians are hindering instead of helping the race, I should like to know.

ANS.—One invariable rule should be applied in regard to every statement made about "Theosophical teachings." Is this in accord with reason; with known facts? If not, reject it as contrary to real Theosophical teaching. This does not place reason as superior to intuition, but if a statement is made on some Theosophical subject which appears to you unreasonable, then it follows that either the statement is wrong or your understanding is wrong—and in neither case can it be true for you.

Healing is not condemned by Theosophists. It is much sought after by many of them. If your body is diseased you should go to the best physician of your acquaintance and follow his directions. Physicians who actually cure or alleviate disease are helping, not hindering, the evolution of the race. The questioner has perhaps heard a process of healing condemned, known as that of "mental science." That is condemned by some, because of its dangers and the general folly resulting from its practice. It

undertakes to heal diseases without drugs and without proper physicians. The mind only is used. Disaster results. But that is another matter, and as I have said, *healing* by proper and legitimate means is highly approved of by all true Theosophists.

H.

R. A. FRENCH.—In talking with a Theosophist recently on the great crisis impending, he expressed the belief that all Theosophists would be brought through unharmed for the work of reconstruction. Has any such thing been promised?

ANS.—The "Theosophist" in question should read the February "Screen of Time" and the remarks contained therein on those who dote upon "lugubrious prophecies." And he thinks he will be saved "for the work of reconstruction?" Some people would say that he should be the first man demolished. But as regards the question: no such promise has been made, will or could be made. Very erroneous ideas seem to be entertained on the subject of this oft-quoted crisis. Some of the early Christians misinterpreted a prophecy said to have been made by Jesus and expected the end of the world a few years after the death of their teacher. They were disappointed that it did not come. There is no need to imitate such an example and less excuse for doing so. When the crisis comes there will be time enough to study it. When the time for reconstruction comes our "Theosophist" will have his chance of being reconstructed with the rest of Nature—if he is not by then demolished. But to expect a karmic dispensation from all harm in some prophesied crisis, merely because he writes F.T.S. after his name, is a baseless and inexcusable superstition.

H.

CORRESPONDENCE.

MAHA BODHI SOCIETY.

CALCUTTA, DEC. 10, 1895.

DEAR PATH:—In answer to the question of "M." about the Maha Bodhi Society you say in the November number of the PATH that its main object is to get the property. The object of the Society is twofold: first, to disseminate the authentic teachings of the Great Teacher; second, to rescue the sacred site at Buddha Gaya, which is now in the hands of a Hindu Saivite, from desecration; and to make it the centre of pure Buddhism.

You say that "*one* of the main teachings of Buddha was that any kind of existence is a misery," and that "this doctrine is *for the multitude*." Herein you err. Students of Buddhism have yet to learn the fundamental teachings of the Great Teacher. The translations of Buddhist texts have been so few that you may compare it to a drop in the ocean. *Buddha never taught the Doctrine of Misery to the multitude.* It is to the advanced student of religion who wanted Truth that he unfolded the doctrine of sorrow. To the ordinary world he taught lessons on charity, on pure life, on the

bliss of happiness in *deva-lokas*. Lessons on the ultimate results of transitory happiness and of the bliss of Renunciation be taught to those who had the wisdom to understand. The stigma that is attached to Buddhism that it is pessimistic has no foundation in fact. Pure Buddhism teaches the noble unselfish life of duty based on compassion and purification of the mind.

H. DHARMAPALA.

LITERARY NOTES.

LOTUSBLÜTEN for January opens with a translation from *Jehoshua* of the hymn, "There was Light." There are articles on "One," "Theosophy," and a translation of "Resurrection," by A. M. Glass, is continued.—[G.]

SPHINX for December contains "The Riddle of the Lives, in the Light of Orthodox Science and Occultism," by Dr. Klinger, some traveller's notes by Dr. Hübbe-Schleiden, and a translation of an article on the "Atonement." —[G.]

THEOSOPHICAL FORUM for January. There is much debate about the subjects which should be permitted in branch discussions, and many questions are briefly answered, one about vegetarianism being perhaps especially interesting.—[G.]

PACIFIC THEOSOPHIST for February contains a paper by Dr. Anderson, "Where is Hell?" "The Power of Thought to Mold the Progress of the World," by T. H. Slator, and "Notes on the *Voice of the Silence*," by Julian St. John, which are full of suggestive thought and helpfulness.—[G.]

FROM THE UPANISHADS, by Charles Johnson, is a collection of translations from the *Katha*, *Prashna* and *Chhandogya Upanishads*, which have appeared in the *Oriental Department Papers* and *Lucifer*, and have therefore already been noticed in this magazine. There is a beautiful dedication to G. W. Russell. (For sale by the PATH, price $1.00.)—[G.]

THE THEOSOPHICAL ISIS for January, 1896. This is the first number of the promised magazine, edited by Herbert A. W. Coryn, whose name will encourage all to believe in its future excellence and usefulness. This number contains several short articles of considerable interest, two of them coming from America, and we are told that in future the printing will be improved, and that a possible enlargement is in contemplation.—[G.]

THE ENGLISH THEOSOPHIST for February. In the "Editor's Remarks" we still hear the echo of our past fray, but all that is said is, as heretofore, wholesome, honest and true, and shows a love of *Theosophy* as above all forms and names. The essence of this spirit is manifested in the phrase, "Always it will be found to be true, that it was not the words but the spirit and nature of the Teacher which did his work." A thoughtful article on "Dreams" and questions and answers (well answered, too), under the heading, "Side Lights," complete the text.—[G.]

THEOSOPHIST for January. "Old Diary Leaves" continues the description of the Simla visit, and recounts many phenomena since made famous in the *Occult World*. "The Astral Body and Diseases," an alleged spirit teaching, is a dogmatic account of the causes of disease and the effect of diet upon the physical and astral bodies. A psychometric reading of H. P. B. by J. M. Spear follows. Under the title "A Change of Personality," is given a record of some mesmeric experiments by Colonel A. de Rochas, too remarkable to be entirely credible. The Indian Convention report is referred to elsewhere. —[G.]

OLD DIARY LEAVES, by Col. H. S. Olcott, a reprint of the earlier articles from the *Theosophist*, has been noticed in this magazine currently with their appearance. The promised illustrations are decidedly disappointing. It is in fact almost impossible to distinguish one from another. In forming any

opinion as to the historical accuracy of *Old Diary Leaves* the following passage from a letter by Col. Olcott, printed in *Hints on Esoteric Theosophy*, (page 81, second Calcutta edition) should not be overlooked: "I have never, I should mention, kept a diary of my experiences with the Brothers or even of the phenomena I witnessed in connection with them."—[G.]

LUCIFER for January. "On the Watch-Tower" discusses certain appalling phases of the moral depravity of the day. The editor begins an article on "Man and his Bodies," C. W. Leadbeater one on "Devachan." "Madame Guyon and the Quietists" is a further contribution to the series which has been appearing lately in this magazine, the present author, A. A. Wells, taking issue on certain points with what has already been said on the subject. A highly exciting tale of the resuscitation of a mummy and its ghastly consequences is "An Epidemic Hallucination." A. P. Sinnett contributes an article on "The Movements of the Earth," and "Orpheus" is continued.—[G.]

ORIENTAL DEPARTMENT PAPER for January and February. The editor makes a suggestion which it is hoped will meet with ready response, and which should make these already valuable papers still more instructive and interesting. Readers are invited to send the editor questions concerning the translations and commentaries, which he will answer "so far as the gods give grace, wisdom and understanding." The translation this month is from the *Aitareya Upanishad*; the commentary is general and comparative, and hence more than usually interesting. A portion of Shankara's *Vivekachudamani* is also translated, while a question about the correspondences used in the Vedas is most adequately answered.—[G.]

CHANGE OF NAME.

Commencing with the next, April, number, the PATH, which has been published for ten years under that name, will drop the title and thereafter will be issued under the name of THEOSOPHY. Its management, aims, and policy will in no way be altered, but will continue on the lines laid down at the outset of its career.

It is hoped that the change of name will not result in any disappointment to the present friends and readers of the magazine. All existing subscriptions will be filled by sending THEOSOPHY, unless other instructions are given, in which case the wishes of subscribers will be carried out as nearly as may be possible.

The change of name will necessitate a change of title under which the publishing and book business is conducted, and this, beginning with the first of April, will be the Theosophical Publishing Company.

It is therefore requested that all business communications, and all orders and subscriptions shall be addressed to the Theosophical Publishing Company, and all drafts, checks, money-orders and other forms of remittance be made payable to the same. Nothing intended for this department should be personally addressed, and only such matters as have been mentioned should be included in letters intended for it. Serious delay and much annoyance will be avoided if our friends will kindly observe this request.

All communications intended for publication should be sent to "Editor of THEOSOPHY."

WILLIAM Q. JUDGE.

MIRROR OF THE MOVEMENT.

AMERICA

WALLINGFORD T.S. Application has come for the formation of a branch at Wallingford, Conn. This is largely the result of missionary work done by Miss M. L. Guild.

CONVENTION 1896. The Executive Committee has decided on Chicago as the place for holding the Convention of this year. It will meet on the 26th and 27th of April. Full particulars as to Hall, etc., will be given later.

LOYALTY BRANCH, Chicago, founded May 19th with thirty members, has demitted one, lost one by death, suspended two, now has thirty-eight members. The Branch Room is kept open during the day and made attractive by a table supplied with eleven magazines, a circulating library of 125 volumes, and a sale library. The branch holds two regular meetings a week, one Sunday evening, a popular lecture; one Thursday evening for study and discussion. A training-class and *Gita*-class have prospered. The social side of the work has been helped by monthly diversions including picnics, musicals and light entertainments, which have proved of value in extending our influence. Members have also helped other branches by lectures, and several papers have been read before study-clubs in town.

MANASA BRANCH is proceeding with its winter's syllabus, every member evidently realizing the importance of being prepared with work assigned. Mr. Burcham Harding delivered two of his characteristic, clear lectures here in January, under the auspices of the branch, and is now lecturing in the surrounding towns, carrying out a plan arranged for him by certain members of the branch, returning to Toledo each Sunday to lecture in the Unitarian Church. Under his direction we have organized a training-class to meet every Saturday evening. We have also established a Correspondence Bureau by means of which persons living in the vicinity of Toledo can obtain literature and information, and have just issued a leaflet upon Universal Brotherhood for free distribution at branch meetings and public lectures.—(*Communicated.*)

BURCHAM HARDING delivered three public lectures at Ravenswood, a suburb of Chicago, January 20th to 22d; arrangements were ably made by Brother Winters, of "Loyalty" Branch, and a reading centre is proposed to be instituted there. January 24th he visited Toledo, O., addressing the branch and lecturing to about 300 people in the "Church of our Father." The 27th proceeded to Detroit, Mich., giving three public lectures in the Unitarian Church, to audiences of 500 and 700 people. Those desirous of studying Theosophy were invited to meet at the Cadillac Hotel; about 100 were present, and several became members of the T.S. Parlor-talks were given at members' houses, and a training-class inaugurated. The recently formed branch has a large field for work. The *Detroit Free Press* did much to spread Theosophy by very ample reports. February 6th he organized a training-class at Toledo. The 7th and 8th he lectured in the City Hall, Wellington, to good audiences, where a centre is to be organized. The 9th he conducted morning and evening services at the Universalist Church, Norwalk, O., speaking on *Reincarnation* and *Theosophy the Religion of Jesus*. The 10th and 11th he spoke in the Court House, Bucyrus. The 14th and 15th lectured in the Court House, Fremont. The 16th he addressed 300 people in the Unitarian Church, Toledo.

PACIFIC COAST.

P.C.T.S. have voted to hold their Fourth Ad Interim Convention in San Francisco, September 5th, 1896.

DR. W. W. GAMBLE, of Santa Cruz, has removed to San Francisco, and is aiding in branch work in the latter place.

MRS. M. M. THIRDS, secretary Pacific Coast Theosophical Committee, upon invitation of the Santa Rosa Branch visited and lectured there January 26th.

THE state prison located at Folsom, Calif., is regularly visited and lectures given to prisoners by members of the Sacramento Branch. Brothers Cook and Spinks were the last speakers there.

JULIUS OTTEL has been elected to fill the unexpired term of treasurer P.C.T.S., caused by the resignation of Ed. B. Rambo, who has faithfully discharged the duties of that office since the organization of the Committee in 1890.

TATHAGATA BRANCH at San Ardo, Calif., has extended its work. Besides regular branch meetings, Sunday public meetings are held, at which lectures are given and original papers presented. Attendance and interest are increasing.

WHATCOM T.S. branch meetings are very successful. For the last two months two members have in rotation given each a different subject to study and speak on two weeks later. At the time of their addresses the other members and visitors give their views and ask questions.

THE following lectures were given by Aurora Branch, Oakland, during January: 5th, *Serpent and Devil Worship*, Mrs. J. D. Hassfurther; 12th, *Mental and Physical Heredity*, Dr. Allen Griffiths; 19th, *The Mystic Third Eye*, Mrs. C. McIntire; 26th, *Job's Choice*, E. P. Jones.

THE Pacific Coast lecturer gave the following lectures: in San Quintin December 8th, *Heredity*; Oakland, 15th, *The Mystery of Sex*; San Francisco, 22d, *Sex*; San Quintin prison, January 12th he spoke on *Death*, following a short address by Julius Ottel on *Ourselves*; San Francisco, Jan. 19th, *Mental and Physical Heredity*; Stockton, 26th, *Reincarnation*; 27th. *Sleep and Death*; 28th. *Heredity*; San Quintin prison, February 9th (morning), *Ghosts*, repeating the lecture in the evening at Oakland. Branch, council, committee and other meetings were attended, besides interviews, calls and other work.

SAN FRANCISCO T.S. The two branches—Golden Gate and San Francisco—consolidated on January 16th under the name San Francisco Theosophical Society. The new branch began with sixty-three members and has since received four applications for membership. The consolidation should result in increased interest and work. The following officers were chosen for the current year: president, Dr. Jerome A. Anderson; vice-president, E. P. Jones; secretary, Amos J. Johnson; treasurer, Peter Dewar. Public lectures given during the month were: January 5th, *Who are the Gods?* Dr. J. A. Anderson; 12th, *The Unity of Life*, Mercie M. Thirds; 19th, *Physical Heredity*, Dr. Allen Griffiths; 26th, *Rebirth and Preexistence*, Evan Williams.

ABBOT CLARK'S TOUR.

Mr. Clark arrived in Riverside January 31st and lectured in Odd Fellows' Hall on Sunday, February 2d, to a large audience. Subject: *What is Theosophy?* On Tuesday the branch meeting was attended, and on Wednesday another lecture was given on the *Scientific Basis of Universal Brotherhood*. Thursday night a question-meeting was held at the residence of Mrs. Roberts, and on Sunday the third lecture on *Spiritualism, Hypnotism, Science-healing and Psychism scientifically explained by Theosophy*. On Tuesday, the 11th, a lecture was given on *If a man Die shall he Live again? or Proofs of Rebirth on Earth*. On Sunday, the 16th, a lecture will be given on *Who and What are Mahatmas?* A lecture trip will then be made with a team to several small towns in the country to the east of Riverside.

ADYAR CONVENTION.

The report of the Convention held at Adyar, India, is in some respects a comic paper. Mr. A. Fullerton, reporting his doings from the U.S., asserts that "the Section" has suffered from the loss of its property; "its money, records, rolls, diplomas, charters, circulars, leaflets, seal and documents of every kind having been seized [which means stolen] by Mr. Judge's Society." Inasmuch as the reörganization was effected legally, which even Col. Olcott had to admit in his pronunciamento saying we had a right to do as we did—it is laughable to hear the plaint of the General Secretary of a so-called new organization. This alleged steal hampers them, he says. Quite so. That is, half a dozen inefficient, kicking branches out of our former 102 are much distressed because they cannot get the money belonging to the majority. He omitted to say that the T.S. in A. offered every malcontent a *per capita* repayment out of the funds, which most of them hastened to accept. Why this omission? It is significant to note that the largest contribution made to the Adyar Headquarters during the financial year, 1895, was made by the so-called "seceded American Section" (the T.S.A.) in payment of an outstanding debt. Without this payment Adyar would have had a balance on hand of 50 Rs., or about $11.50.—[W. Q. J.]

Beware of the pleasant taste which praise of yourself leaves behind.—*Book of Items.*

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